



The Korea Magazine

Editorial Board :

S. A. BECK, J. S. GALE, W. G. CRAM, W. A. NOBLE

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CHATS WITH OUR READERS

All labor and material prices have gone almost beyond bounds, but we will for the time being continue to furnish Volume No. I, bound in half leather, at five yen, and Volume No. II, bound uniformly, at the same price.

. . .

The Index to the Second Volume of THE KOREA MAGAZINE is bound with the December number, so that there may be no delay in filling the orders of those who wish their twelve monthly numbers bound permanently into book form. Half leather is the style most frequently selected.

. . .

This is just the time to make yourself or a friend a Christmas present that will be a joy during the whole year. By filling out the subscription blank at once and sending it to THE KOREA MAGAZINE the matter will be attended to promptly, and New Year's Day will witness the mailing of the first of the twelve monthly visitors.

. . .

With an enclosure of thirteen yen in payment for the bound volume of 1917 and a subscription for 1918 and 1919 a valued subscriber says: "I want to compliment you and the other editors on publishing a very interesting and instructive magazine most attractively gotten up."

. . .

Another: "I am grateful to you for calling the Magazine to my attention, and I am enclosing herewith my check for ¥ 9.00, representing the bound volume and the subscription for 1918."

. . .

Arrangements are being perfected to make THE KOREA MAGAZINE a still greater force internationally, as to both contents and advertising. Our mission is to make the East better acquainted with the West, and to bring to the West correct information concerning the East that can be had in no other publication. There is being translated from original documents and printed in THE KOREA MAGAZINE each month valuable material that would otherwise be forever lost. *Japan* has stated its purpose, and we quote it approvingly below, with special application to THE KOREA MAGAZINE:

"Publicity instead of Profit.
Information instead of Income.
Service instead of Salaries."

The Korea Magazine

DECEMBER, 1918

Editorial Notes.

MR. Arthur Hyde Lay, British Consul General in Korea, and Mrs. Lay will start in a few days for England via the United States and Canada for a well-earned furlough. They will see Miss Helen in Seattle. It had been the fond hope to see Arthur before he left the training camp for the front; but now that the war is over there will no doubt be opportunity for a more extended visit. In about eight months we will have the pleasure of welcoming Mr. and Mrs. Lay on their return to Korea.

FULL particulars are not yet at hand regarding the return to China of the unpaid balance of indemnity funds accruing to Japan, but the information given out is that the full amount is to be remitted, unconditionally, and that principal and interest will total fifty million yen. Nothing is better calculated to produce a friendly feeling between the two countries, and no investment of twice the sum could bring as much benefit to Japan, not only in a moral way, creating a good feeling between the two peoples, but financially as well, in affording new opportunities for trade and investment which under other circumstances would forever remain closed.

KOREAN cattle are being used to keep down the tide of rising prices in Japan. And this is as it should be. But has not the time arrived when Korea should raise cattle not simply as beasts of burden and for their hides, but for

their milk and butter qualities as well? The Korean people would be healthier if they understood the value of milk and used it in liberal quantities. Where there is now one cow in Korea giving more than sufficient milk to nourish her calf there should be a thousand, and every village should have its small herd of real dairy cattle. As yet almost nothing has been done in the way of developing the possibilities of soil and animal products.

THE East may have seen larger foreign celebrations of the termination of the great world war, but certainly none more heartily entered into by all the representatives of all the Allied nations than the celebration held in Seoul November 25. Particular effort was made to furnish the children with a never-to-be-forgotten holiday, which included a whole day's freedom from school, an afternoon parade in gaily decorated automobiles, with a visit to the Government General Headquarters, with "Banzai," a ride through the principal streets, and a feast and entertainment provided by the ladies at the Y. M. C. A., with tableaux "Over the Top," "Red Cross in Action," and a "Joyful Homecoming." In the evening at the Chosen Hotel two hundred guests partook of a bountiful repast amid a profusion of flags, and with music by probably the best brass band in the entire East, the celebrated Korean Band connected with the Prince Yi Household. Nothing could restrain the spirits of these Allied nationalities, just beginning to experience a little of having a world at peace. National anthems, toasts, yells, reading of telegrams, addresses, popular songs, good food, beautiful ladies and handsome costumes all helped to make the occasion memorable. This part of the East has not before seen such a unanimous expression of good fellowship. Japanese subjects held a similar celebration a week earlier, and there were numerous smaller semi-public and private celebrations.

COMING as it did on the heels of the armistice announcement it was thought by many that the War Work Drive in Korea could but result in failure, because many givers would feel that there could be no further need for large sums,

and a tendency to let the other person do what might under other circumstances be considered the duty of all. Furthermore, the Red Cross had from the beginning of the war been receiving generous gifts both as single subscriptions and in regular monthly contributions; and the Britons' Over Seas Fund, Belgian Widows, and other worthy appeals have been honored as presented. Nevertheless the War Work Drive not only received the wise counsel and planning of a strong committee; but when the appeal was made to miners, business men and missionaries there was a most generous response, many not only giving until it hurt, but in some instances making personal sacrifice that could only come voluntarily from fully sympathetic hearts. In proportion to population the foreign community in Korea has nobly answered the requests for help.

THE AMERICAN CONSUL GENERAL.

THE KOREA MAGAZINE takes pleasure in welcoming to Korea the Honorable Leo Allen Bergholz, American Consul General. The long and distinguished Consular service of Mr. Bergholz gives added satisfaction to his appointment to Korea.

Mr. Bergholz was born in Burlington, Vermont; studied in Europe 1872-1876; graduated from the Wesleyan University, Middletown, Connecticut, 1882. He was private secretary to the American Minister to China 1882-1883; Acting Consul at Chinkiang, China, 1883-1887; Secretary New Rochelle Railroad Company, New York, 1888-1890; Agent Colorado Humane Society 1891-1894; Correspondent for a Law Firm, New York City, 1894-1896; Appointed Consul at Erzerum, Turkey, 1896. Consul at Three Rivers, Canada, 1903; Dawson City, Canada, 1904; Appointed Consul General at Tientsin, March 1905; Consul General at Beirut, May 1905; Consul General at Canton 1906; Consul at Kingston, Jamaica, 1912; Consul General at Dresden 1913;

detailed to the Department of State in December 1917. Mr. Bergholz was decorated by the Shah of Persia with the Order of the Lion and Sun. Mr. Bergholz is accompanied by his mother, a vigorous lady of eighty-two, who for many years has shared the diplomatic life of her son, and who not only has a warm heart for all Americans, but an open house for all nationalities who cultivate her gracious acquaintance.

THE JOYS OF NATURE.

BY

YI TAL-CH'OOONG (Died 1385 A. D.)

NOTE:—The Korean has always been a great lover of nature, and one of his sure retreats in time of trouble was the woods with its sound of bird and bee, its murmuring of the pines and the rhythmic note of its passing water.

Here is the translation of a poem written by a Korean about the same time that Chaucer was trimming off his lines :

“When that Aprille with his showres swoot
The drought of Marche had perced to the root.”

“How green these pine clad hills: They circle round the home where all the solitudes combine. I see the world with sadness sweeping by. The chittering of the spring is heard, when lo, the rice is ripe and autumn's here. I am an exile from no choice of mine, 'tis simply no one comes to call on me. The laughing flowers look from among the grass, and red smiles greet the green.

“Whence comes this yellow-coated bee? He hums his song of comfort and of cheer. The jaunty high hole with his gilded dress rings out his hammer notes throughout the wood. His work is no concern of mine and yet he makes my eyes to shine. Since I came here to dwell the world and all its fuss have ceased to be. I cannot meet the friends whom I recall for woodmen are my only guests. But they are busy with the fields and have no time to spare. Let them keep at it lest they miss the day, and so alone I think my thoughts and live. I sow the millet in my stony field, and wait and

wait until the harvests come. The yellow bird thinks naught of mine or me, and I spend hours in driving off his brood. You did not till this field or sow the seed, what call have I to fill your stomach, pray? Though you fill out and fatten on my field your end will be the hawk who'll pick your bones.

"Yon lonely cloud without a thought in mind floats softly through the wide expanse. He has no anxious care and yet he wears the purest whitest silk. He cannot bark and still his name is "Heaven's Blue Dog." To west he goes, then swings him toward the east; without a care he halts, he vanishes. Yon cloud and I are just alike, both free from care, and friends of deepest heart are we."

CHRISTIANITY IN KOREA

A series of seven articles dealing with Christianity appeared in the *Mai-il Shin-po* from Oct. 11th to the 17th written, we are told, by a Korean student of Waseda University who signs himself *Ch'oon-wun* (Spring Garden). He is said to be a member of the Presbyterian Church Tokyo, though he comes originally from Chung-joo, North Pyeng-an, and was formerly a teacher in the O-san Hak-kyo.

These articles are not an attack on Christianity in general, so much, though that element is not lacking, as a definite condemnation of the kind of church developed among his own people. Indirectly the writer scores the foreign missionary.

In the first article he takes up the question of Protestant Christianity, its numbers, its influence, its relation to the state and to society. His conclusions seem to be that 300,000 members and adherents form an organized body that has much more influence than it ought to have, and that the whole question of its place in the state is one that should be thoroughly considered. He remarks that the only time Christianity received a consideration was at the hands of the Regent (Tai-wun Koon) when the Roman Catholic 'rabble' (*Ch'un-joo Hak-jang-i*), so he puts it, were slaughtered.

He also adds that religious liberty under the Constitution means only liberty within a defined limit, but that when it interferes with the wishes of the state, or the convictions of society in general, it is quite another matter.

He goes at his subject with all confidence, not hesitating to stride boldly in where angels might fear to tread.

He wonders if the Confucian is about to change into a Christian just as the Buddhist world changed into a Confucian at the beginning of the 15th century.

In articles two and three, he takes up the reason for the success of Christianity. He states that Confucianism lost its hold upon the people because its teachings were confined to the learned classes, and held within the limits of the conservative Chinese character, so that the mass of the people were left without mental or spiritual satisfaction. Confucianism failed to give any hearing to the common folk and Christianity came at a time when a universal demand was made for something that would satisfy the religious longings of the soul. He contrasts the Confucian method with the Christian, showing how the missionaries set about by a simple literature in the native script, to win their way. He says that people "who for several hundred years, yes several thousand years, had not used their mental faculties, found in Christianity, science, literature, an explanation of creation and the laws of nature, comfort and peace for this world, and a life of happiness hereafter."

He cites the various native sects that have arisen during the last hundred years, the *Tonghaks*, the *Paik-paik* Church, the *Koong-koong Eul-eul* Societies as a proof that Korea was looking for some sort of spiritual light that Confucianism failed to impart.

If the people had had any faith of their own, Christianity would have had a much harder task, but having no faith to oppose to this new religion they took to it at once.

He draws a contrast with Japan and says that while Christianity has been there much longer it has gained no such hold, the reason being that Japan has her own religion, *shinto*, a religion that Confucius and Buddha have formed a com-

pact with, and so Christianity found it a very difficult matter to make any headway.

"The Christians maintain," says he, "that the reason for the greater advance of the faith in their peninsula than in either China or Japan, is due to God's special grace, and the fine order of their own faith. To hear words like these makes one ashamed; and one can only regard the ignorance of such a boast with pity."

He then goes on to give a dark picture of the closing days of the Yi dynasty, "every kind of evil increased and grew, deceit, jealousy, wine and women, buying and selling of slaves, bartering of office, oppression and extortion, with poverty, death, and misery everywhere."

The people disgusted with the low life of the day longed for religion, and Christianity came at this much needed time. The Tonghaks failed to give satisfaction, while Christianity, tried as it had been through several millenniums, met the need.

The people of Korea, he maintains, even from the days of Tan-goon, have cherished a desire to know of God and of the life to come. These two thoughts are born with the race and have found their answer to the question in Christianity.

In articles four, five, and six, he goes on to explain the character of the Korean church. He speaks of the great number of pastors, elders, leaders scattered all over the country, and how they might, as far as numbers go, carry on the work themselves. Among the Christians are some who have studied in the West, some in Japan, and yet he questions whether Christianity has really entered their bones. He says you cannot judge of this by any sort of competitive examination, but you can guess pretty correctly by the kind of literature they put out, and the kind of sermons they preach. "If they have a warm living faith it will be seen in the poems and songs they write; but if there be no such sign or proof, what then? St. Augustine's faith was one that could not be stifled. I have seen no such faith yet among the Koreans."

He says of the hundreds of pastors who preach, no printed volume of sermons or confessions appears to bear evidence

of their genuinenss. He feels that the real faith of the Korean church is greatly to be questioned. No commentary on the Bible is as yet forthcoming written by its members. Among 300,000 converts, and during 30 years of time, no books appear that would explain the Scriptures. This seems a very strange thing indeed.

He speaks of the meagre literature prepared by the foreign missionary such as Sunday School Lessons, and yet all ranks of the church make this their *vade mecum* for the period covered.

They ignorantly think such notes and comments the only possible explanation of the Scriptures, forgetting that Luther and the Pope each had his view. They follow these helps as unquestioningly as did the Confucianists Choo-ja and Chung-ja. He claims that the Christianity of the Korean church is not in touch with the present age at all, that it is an antiquated form that corresponds to that of the Puritan Fathers three centuries ago. It thinks far more of doctrines and tenets than it does of good-behaviour and its proper relation to society. Rather than deal with reason and facts it deals with experience and spiritual happenings. It talks familiarly of the 'virgin birth,' 'the miracles of Jesus,' 'the Ascension and Second Coming.' Heaven, hell, rewards and punishments, healing sickness by prayer, are questions that it counts of greatest importance. It looks down upon all those outside its own circles as hopeless heathen. It treats with contempt all studies not purely religious."

If any member ventures on an independent view he is treated as was the Sa-moon sect by the Confucianists and expelled at once as one under the power of the devil. "Korea," he says, "got rid of an overbearing Confucianism only to fall a victim to an overbearing Christianity."

In the sixth paper he divides the Christians into three classes. First the orthodox whom the Church praises. They take what is taught them and have no mind or will of their own. "Only the will of God," is what they say, and yet they make no definite effort to find what the will of God is. The dregs of the church of three thousand years are given to the

Korean Christian and so he lives his meaningless life without thought or ambition. He says his prayers and goes to church Sundays and Wednesdays. He writes in his letters about 'the grace of the Lord,' etc., etc. On occasions of weddings or funerals he calls the pastor. His ailments he expects to have cured by a miracle.

Evidently he has the same idea of God that formerly he had of the hill gods, or god of the kitchen. Since the Christian God is stronger than the hill gods he has cast in his lot with Him, so says the writer. Such is the orthodox Christian.

The second class includes the educated man who has many a question he would like to ask, but does not dare to, lest it arouse suspicion as to his faith. He comforts himself by saying that all religions have their unreasonable and superstitious elements. He lets his doubts go by the board while the world wags on. If he spoke honestly he would say, "I have no faith at all, or if any it differs greatly from that of others."

The third class includes those who have been caught by the habit of going to church, find friends there like minded with themselves and keep it up, though they have really no heart or mind in it.

In the seventh paper he deals with the attitude of the Church. Just as the Confucianists, says he, thought Confucianism the only religion on earth so these Christians think of Christianity. The non-Christians they regard as heathen whom they want nothing to do with, all lost sinners, every one of them. They think of blessing and prosperity in this life as something to be despised. They count prayer, Bible reading and preaching as the only things that God cares for. The rank and file of the church long to study and become preachers while they regard with contempt all other lines of work. They think of the prosperity of Britain and the United States as wholly due to Christianity; modern science, in their estimation having nothing to do with it.

He concludes by saying that the Church of Korea has three serious defects in its attitude. First, it has a spirit that thinks highly of itself and condemns others. The more the individual members of the church love each other the less they

care for other people. This is just like the old Confucian group.

Second, it treats with contempt all literature outside its sacred books just as the old Confucianists did.

Third, it regards as nothing all this present world while it lives off it. A bank or a public hall is an object to be despised in the eyes of its members compared with a *ye-pai-dang*. It pronounces a curse on train or ship that goes on Sunday. The soldier too who gives his life for his country or for others is also anathema to it. Government and all that goes with it can expect no better treatment at its hands.

The President of the United States and the Emperor William both call on God, but when you come down to hard facts Christianity has nothing to do with the strength of either, but modern science only.

NOTE—This is we think a fair summing up of the seven articles that appeared last month in the *Mai-il Shin-po*, and that were read by thousands of people throughout the country.

THE TOMB ON THE COLLEGE GROUNDS.

Those who have visited the site of the Chosen Christian College outside of the West Gate have noticed a tomb on the right hand side of the main driveway, about half way between the new railway line and the part surveyed for the college buildings. The question has been asked, whose tomb it is and when it was placed there.

One hundred and fifty four years ago a long procession of mourners might have been seen wending its way out to this quiet region in the hills where Yi-si, Bright Princess (暎嬪), secondary wife of King Rung-jong (英宗), found her place of burial.

King Yung-jong, who come to the throne in 1725 and reigned 52 years, longer than any other king of the last dynasty, had, apart from his two wives, this specially beloved concubine.

She was born in 1696 while the king was born in 1690.

For thirty-eight years she was his faithful companion and friend, and so completely won his heart that the old king, then 74 years of age, composed this inscription and wrote it with his own hand.

He goes on to say: "On the 26th day of the 7th moon in the year *kapsin* (1764) she left me and took her long departure.

"For thirty-eight years we journeyed together and now it is all a dream. My sorrow is that she did not live five months more till she was 70. Who knows what life means? Her natural disposition was most gentle and loving and she devoted her soul to me without reserve. She had no special favourites among the children but loved them all. In the troubles of the year *imo* (1762) it was she who really saved the state. This is not overpraise, for she truly deserves it, as the Ministers of State know full well. She lived three years more, saw the sacrifices to her son completed, and the next month passed away. Her faithfulness to the state was perfect as well as her mother's attitude toward her son.

"Alas, alas! For three days I remained by her failing form, and in the evening when she died I had her remains carried to her own home in Chung-dong and there I performed the ceremony of wrapping her in her coffin.

"On the last day of the 8th moon I came and wrote this inscription and got some relief from my sorrow. On the 27th day of the 9th moon we buried her here by the Yun-heui Palace in this tomb that faces a little west of south.

"I, an old man approaching eighty (74), have with my own hand written the front inscription for this tablet and the rear, as well as those for the buried tablets and the banner."

Bright Princess had a son who was born in 1734, Prince Chang-jo. He was a great athlete and full of new and daring ideas. One of these was to beat off China and make Korea independent; another rumoured plan was to get rid of his old father who was then seventy-two years of age and rule a new kingdom in a new way.

King Yung-jong who was no more inclined to have his

will thwarted or crossed than was King Saul of the Jews, or the Kaiser to-day, heard that his son had planned to definitely ruin the state.

The order went out for his death. It was quite impossible, however, to behead him, he being the king's son. Usually the hemlock was administered as was given to Socrates, but in this case the king's son evidently refused to drink. So the order was issued to nail him up in a coffin. Long spikes were driven in and his cries were heard from the inner regions of the horrible box for days, they say. They piled grass on top of it to deaden the sound, while Bright Princess looked on at the tragedy of the death of her only son. His little son, later King Chung-jong, then ten years of age, wept to hear the last cries of his father who is known to-day as Coffin King (*Twi-ji Tai-wang*).

The writer has heard that Mr. Hutchinson's old home is the place where the deed was done.

However this may be, the lady who sleeps on the college grounds is the Bright Princess, mother of Coffin King. It is reported that she died by poison. First of all she saw completed the sacrifices that would rest the spirit of her boy and then she took her long farewell.

When all this happened Napoleon was not yet born, nor Wellington, and Robbie Burns was a little lad of only five.

THE KOREAN LANGUAGE.

The following sentences taken from the Daily News may be of interest to the student :

1—헌쥬교가드러온지논빅여년이넘엇다흐지마는조선소창
계에현저한영향을준거시업섯고

2—삼십년괴령을년전에축하흔예쥬교는임의삼십만이상에
신도를엇어대소를물론하고도회란도회는거의일이의예쥬교회
당이업는데가업스며

3—삼십만이라흐면조선 전인구에오십분혹은륙십분지일에
불과흐지마는릭오십인릭륙십인에예쥬교 신도 일인식이란말이
엄직흔일이오

4—게다가이삼십만신도는 동일훈규를노조작된교회라는 사회에서미칠일일초식 동일훈교육의설교를 듣는거슬심각한면 그세력파영향이엇더케위대훈거슬가지출것이의다

This is a good sample of modern speech, writing and thinking. The older scholars of the Korean language have difficulty in spelling their way through, and yet this is the language of the day. The educated man more and more expresses himself thus, and those unable so to do will be relegated more and more to the limbo of the illiterate.

Familiarize yourself with these four sentences if you never learn any others. Every such line counts in these days of language transition.

No. 1 상계현 world of thought; 현저 evident, manifest; 영향 effect.

No. 2 축하 congratulations; 삼십만이상에 over 300,000; 도회란도회 every place called a town.

No. 3 This sentence is quite simple.

No. 4 게다가 ? 동일훈규를 under one law; 미칠일일 초식 once every week; 설교 preaching; 위대 great; 가지 well known.

J. S. G.

PRIVATE HIGHER COMMON SCHOOLS FOR KOREAN BOYS IN SEOUL.

Schools holding Permits Granted under the Educational Ordinance of March 24th, 1915.

There are three of these, the Po Sung, Hui Mun, and Pai-chai. The two former are supported by Korean funds, the latter by the Methodist Church in the U. S. A. There are also two others of the same grade, that are operating under Permits granted before March, 1915. These are the Chung Ang and Kyung Sin (John D. Wells); the former is supported by Koreans, the latter by the Presbyterian Church in the U. S. A. These two will be treated in the next article of this series.

As the writer of these sketches is Principal of one of the schools, which are in a sense rivals, he found himself in a quandary. He prepared a questionnaire, as full as possible, and with it as a basis, visited each school, and asked questions. The answers to those questions form these articles. Allow him to add that the experience of visiting these schools was a most pleasant one, and that the attitude of the school authorities was most cordial and helpful in every case. Any visitor to Seoul could well give a forenoon, or longer, to visiting the Private schools, and seeing what they are accomplishing. It goes without saying that no one who has not inspected the Government Schools is in a position to pass judgment on the present Administration.

PO SUNG SCHOOL.—The name means "Wide Achievement," and the school draws its students impartially from all Chosen. About one-fifth are from Seoul. Its enrollment in the Spring was 420, this Fall it is 373. The falling off is ascribed to high prices. There is no dormitory, and the school has no responsibility for the housing or feeding of any students. The boys room in private houses, each paying from ₩11.00 to ₩12.00 a month for room, meals, fuel and light.

The school was founded in October, 1905, and graduated its first class in 1910. The class of 1918 was the ninth, and brought the total number of graduates up to 400. They are divided as follows: Merchants, 100; Teachers and Officials, 70 each; Students in Japan 28, in America, 2 or 3, in higher schools in Chosen, 20; 10 have died, and no report is available on the other 100 or so.

The present enrollment of 373 is in 4 classes; the First Grade numbers 138, and is taught in 2 divisions; the Second Grade, also 2 divisions, is 106. The Third and Fourth Grades, 78 and 51 respectively, are each taught as a single division. When one of the teachers, an old friend of the writer, was asked how it went to teach 78 at once, he answered, "It is very trying, but there is no other way."

Uniforms, foreign style, are insisted upon. The neat Winter uniform of black woolen goods, with brass buttons

bearing the school insignia, costs ¥7.50. The Summer uniform, of light cotton, is less expensive. The entrance fee is ¥2.00, and tuition ¥1.00 per month, for the 11 months of the school year, with an additional 10 sen per month for athletic dues. A few poor boys do not pay, but these cases are rare.

Tuition brings in ¥3,500.00 per year. (Note. This falls short of what 400 boys should pay, at ¥11.00 each, to say nothing of entrance fees for a First Year class of over 100, but no explanation was asked for or offered). The balance of the budget is provided by the Chundokyo, a Korean eclectic Church which was described in the KOREA MAGAZINE for April of this year. The total budget in ordinary years is about ¥12,000.00 and this year it will be more. The exact figures are not at hand. The Church does not try to control the school, or have any of its doctrines taught there, or otherwise propagated through the school. (Most of the teachers are members of the Chundokyo). Salaries amount to ¥9,500.00, the highest being that of the Principal, ¥122 a month, the lowest ¥50.00. There are four Japanese and 13 Korean teachers, all giving full time. Most of the teaching is done in Japanese, and as this has been the rule for the past 3 years, the students are able to understand well. English is taught in every grade, and is taken by all students. The graduates finish the National Third Reader.

The school received its permit as a Higher Common School in July, 1917, and has graduated one class of 41 under this Permit, in March, 1918. Attached to it is a Primary School of nearly 300 students. There is also a Private College, teaching Law, which goes under the name Po Sung, and was formerly a part of the school but now has its own building in another part of the city, with its own faculty and budget. It will be written up in the article on Colleges later in this series.

The school is rather cramped for land, having a small play-ground only, and no space for Agriculture. No Manual Training is given, the course in Commerce being required of all students. The equipment is good, but in no sense lavish, and is valued at ¥6,000.00, while the building, a wooden

structure erected in 1915, is put at ₩17,000.00 and the land, which is near the center of the city, and so valuable, is put at ₩20,500, a total investment of ₩43,500.00, a little over ₩100.00 per pupil, at the present enrollment, which seems about the full capacity of the school.

HUI MUN EUI SUK—The name means "School of Literary Enlightenment." More than half of the 322 students are from Seoul, the balance represent all the Provinces of Chosen. The Spring enrollment was 360. This school, also, does not provide dormitory accommodations, though the experiment was made some years ago, with unsatisfactory results. Board, with room, fire, and light, costs ₩10.00 to ₩12.00 a month.

This school is the successor of a smaller one called the Kwang Sung, established in 1903. The present name was taken in 1905, and the first class graduated in 1910. The class of 1918 was the 9th, and the number of graduates to date is 320. Of these, 50 are teachers, 20 officials, 30 merchants, 40 farmers, 30 employees in banks and similar business houses, 30 are studying in higher schools in Chosen, and the same number abroad, all but one in Japan. The exception is the son of the Founder, who has completed his education in England, and will soon return to Chosen. Seven are dead, and the remainder unaccounted for. It is only fair to say that the inquiries were made soon after the death of the School Secretary, and so at an unfortunate time. This accounts for these round numbers, which are probably not exact, but were the best available.

The present enrollment of 322 is in 4 classes. The First and Second Grades, with 10 and 87 respectively, are each taught in 2 divisions, the Third and Fourth, with 69 and 66, in one division each. Here, as in the Po sung and at Paichai, there is the excellent custom, copied from the Japanese Government schools, of having the students of each division take turns in sweeping the room each afternoon, and otherwise caring for the building. This was not a welcome idea in some of the schools when it was introduced, but has now become a matter of course, and is done regularly and cheerfully.

In the Po Sung and the Hui Mun Schools, the students remove their street shoes, which are mostly foreign style, and either put on slippers, or go in their stocking feet. It goes without saying that this greatly simplifies the work of cleaning the rooms, and is conducive to the elimination of noise in the buildings.

The teaching staff includes 8 Koreans and 4 Japanese, all on full time, and 4 Koreans on part time. The largest salary is ₩122 per month, the smallest ₩34.50. This includes a recent allowance made in view of the high prices prevailing in Chosen, the increase averaging about 20 per cent. Salaries for the year amount to ₩9,000.00, out of a total budget of ₩11,600. Of this, ₩3,000.00 comes from tuition, and the remainder is provided by the generosity of the Founder, a well-known Korean nobleman, Viscount Min Yung Hui. This school is but one of many ways in which his public spirit and altruism manifest themselves.

Students pay an entrance fee of ₩1.00, and tuition is ₩1.00 per month, with 10 sen additional for athletics. Here again the total tuition received is smaller than the enrollment would lead us to expect. A uniform similar to that worn at the Po Sung, costing ₩7.50 per suit for the Winter, and half that for the Summer, is required.

Most of the teaching is done in Japanese, though "when the students fail to understand an explanation in Japanese, it is repeated in Korean" was the report of a Korean teacher. Agriculture is a specialty of this school, and practical work is done, including a successful venture in bee-keeping. The laboratory is well supplied with apparatus for Physics, but weak on the side of Chemistry. The teacher of Zoology and allied sciences, a Korean, is most enthusiastic, and is gathering an excellent set of Specimens in his department, that will be of more use than one of the ready-made outfits that are so attractively set forth in the catalogues.

English is elective, and most of the boys in the lower classes take it, though it is less popular in the higher grades. The National Third Reader is studied by the fourth grade, but not completed. Two periods a week are allowed for English.

A period is 50 minutes, with an intermission of 10 minutes between classes. This is the rule in all the schools covered in this sketch. All have 34 hours per week, being six hours on the first 5 days, and 4 on Saturday.

The new building was erected in 1918, just before the Permit as a Higher Common School was received. The cost of the building was ₩13,000.00, and there is also an administration building, and a smaller recitation hall. The total invested in buildings is ₩20,000.00, equipment stands at ₩4,000.00 and the land, including a small athletic field, at ₩7,500.00. The total investment is thus ₩31,500.00, less than ₩100 per pupil.

As in all the Private Boys' schools of Seoul, athletics receive a great deal of attention. Track events have not become standardized, and an inter-school track meet is yet in the future. But this fall Seoul saw its first Marathon, over a course of about 10 miles, with more than a hundred entries, Japanese and Korean. Foot-ball, of a sort indigenous to Chosen, but distantly related to Soccer, and tennis of the ping pong variety, played with great zeal and skill, but with a soft rubber ball, give exercise to scores of lads. Base-ball is played according to the latest American rules, and rouses great enthusiasm, that sometimes runs into a row.

Far gone are the old days, when, as a Korean scholar and gentleman of the old school told the writer "Students took their recreation by climbing a hill and sitting down to compose poetry." Incidentally, this remark was made at a base-ball game.

PAICHAH HIGHER COMMON SCHOOL—This "Hall for Rearing Useful Man" is the oldest School in the city, as it was founded in 1886. The first class to formally graduate was that of 1907, but 28 students who had received their education in the school before that time, have since been given Honorary Diplomas, and are included in the list of graduates below.

The class of 1918 was the tenth to graduate, and the total of graduates is now 138. This includes two classes from the Higher Common School, numbering 5 and 18 respectively, the others are graduates of Paichai Haktang. There is still

one class, of 11 students, who will graduate from Paichai Haktang in March of 1919, and if there are applicants, the work of that school may be continued. Of the graduates 7 are teachers, 30 officials and employees in commercial houses, 10 are students abroad (6 in Japan and 4 in the U. S. A.) 5 students in Chosen, 6 church workers on salaries, 62 are at home, either farmers or merchants, 3 are dead, and the remaining 15 are unclassified.

The Permit for a Higher Common School was given by the Government-General in 1916, and the first class graduated under this permit in 1917. The new recitation building was completed in 1916, at a cost of ¥20,000.00. The old building now temporarily in use as a chapel, with another building attached, is valued at ¥10,000.00. The Dormitory, a new brick building, two stories, foreign style, is worth ¥6,000.00. Equipment is set at ¥5,000.00. and the land, amounting to over 6,000 tsubo (five acres) in the heart of the city, is valued by the Government at ¥11.00 per tsubo, or more than ¥70,000.00. This makes a total investment of ¥111,000.00 or about ¥300.00 per student.

Tuition is one yen a month for 11 months, and athletic fees are 25 sen a term for each of the three terms. The entrance fee is one yen. A uniform is required. This Fall the Winter one can be bought for ¥5.75, a great bargain, for it is practically the same as costs a third more in other schools. There is a Dormitory capable of accommodating 45 boys, 3 in a room. Room, light, and heat cost ¥1.20 each per month, and the school expects to lose money on this. Board is ¥8.00 per month, the school furnishing the utensils, and collecting the money, which is turned over to a manager who furnishes the food, and makes what profit he can. Forty students are now in the Dormitory.

The enrollment in the Spring was 400, this Fall it is 369. The largest division is 55, the smallest 47. The First Grade is in 3 divisions, the Second and Third in 2 each, and the Fourth in one, with Paichai Haktang making the total up to 9. There are 14 full time and 3 part time teachers, including the Principal. Three are Japanese. Most of the teaching is in

Japanese, English is taught 3 hours a week in each grade of the Higher Common School, and 5 hours in Paichai Haktang.

The day begins with breathing exercises in the athletic field. Paichai is the only private school in the city with a field big enough for base-ball and regulation Soccer foot-ball. After the breathing exercises there is a short Assembly which practically all attend, though it is voluntary. Many, if not most, of the students also attend the voluntary Bible Classes that are held at various times outside the school hours, and there is a flourishing Y. M. C. A., which carries on various religious activities, both for the students, and for those outside the school.

One-third of the students come from Seoul, and almost another third from Kyung Kui Province, the remainder from all over Chosen, more from Pyeng An than from any other. The number is also almost equally divided between graduates of Government Schools, Church Schools, and other private Schools.

Teachers' salaries, aside from that of the Principal, run from ¥93.75 to ¥40.00 per month, with a total of about ¥8,000.00 per year. This includes an increase of 25 per cent recently granted. The whole budget for the year is ¥12,000, excluding the Principal's salary. Of this, ¥4,750 is from tuition, and the Mission makes a grant of ¥4,000.00. The balance is made up by friends of the institution, from various sources.

THE JAPANESE EDUCATIONAL SYSTEM FOR KOREANS.

W. CARL RUFUS, PH.D.

In September, 1872, the Japanese Emperor promulgated the first Education Code. In the preamble he lauded the value of learning, and set forth the ideal of the new national system

of education: "It is intended that henceforth universally, in a village there shall be no house without learning, and in a house no individual without learning." An ambitious program for abolishing old schools and founding new was adopted in order to provide equal educational opportunities for all. The propagation of the new education became one of the most important functions of the state. Unforeseen difficulties were encountered, but with characteristic loyalty and devotion, the Japanese people have provided within fifty years a comprehensive national system of education which compares favorably with the best the world has produced.

Imperial rescripts determine the main features of the system and the Department of Education under a Minister of State directly responsible to the Emperor controls the details. The famous Imperial Rescript on Education published in 1890 forms the basis of all Japanese education of the present day. Its fundamental importance may justify quoting the entire text.

IMPERIAL RESCRIPT ON EDUCATION

"Know ye, Our subjects:

"Our Imperial Ancestors have founded our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious; as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects,

but render illustrious the best traditions of your forefathers.

"The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all attain to the same virtue."

The spirit of the rescript represents not only the educational ideal, but also the determining feature of the national life of Japan; and what is more significant it shows that the two are identical. The glory of this "fundamental character" set forth in the rescript, or the real essence of the Empire, consists of the relation between the Imperial Line of beneficent paternal sovereigns and united loyal filial subjects. Furthermore, according to the rescript this relationship contains the source of Japanese education, i. e., it supplies at once the educational motive of the sovereign and the educational ideal of the subject. Thus the central principle of government education coincides with the intense national spirit of the race and reaches fruition in deeds inspired by the patriotic principles of loyalty and filial piety.

Another word of introduction seems necessary before we come to our main subject.

The national policy of Japan in Chosen is the complete assimilation of the Korean race, and every agency of the highly centralized Government General is directed toward that end. Military administration in the peninsula has achieved political unity with Japan proper. Extensive administrative and judicial reforms are leveling the civic status of the two races, altho this work is not yet complete. Government ownership and operation of various monopolies, its control of other industries under the Monopoly Bureau, and its paternal attitude toward all private enterprise are rapidly unifying the economic conditions.

Students of social conditions realize, however, that complete assimilation can not be effected by these outward forces alone, but depends upon inner and more vital forces for final achievement. External bands of iron may hoop a barrel of

staves, but a solid block adheres thru inner vital power. Thoughtful Japanese officials realize the necessity of moral union, or in western phrase spiritual union, as a basis for harmonious and permanent assimilation. At the present time Japanese religious organizations in Chosen have comparatively little influence among the Koreans and can not supply the necessary moral basis for union, so the government is dependent upon its educational system to provide the moral or spiritual cement.

The vital principle of the national system of education, as set forth in the Imperial Rescript, provides an ideal basis for successful assimilation. Accordingly, the Chosen Educational Ordinance, enacted by Imperial decree, August 23, 1911, sounds this dominant note: "The essential principle of education in Chosen shall be the making of loyal and good subjects by giving instruction on the basis of the Imperial Rescript concerning Education." And Governor General Terauchi laying down the guiding principles to be observed in the development of education for the Koreans emphasized these essential characteristics: "The future education of Koreans should be based on the fundamental principles laid down in the Imperial Rescript concerning Education in order to build up in the younger generation character and knowledge that would fit them to be loyal subjects of Imperial Japan; that the common school system should be primarily founded on a solid basis which would make the annexed subjects assimilate healthy mental development, suited to the actual conditions of Korea; that practical education, such as technical training, should be encouraged; and that higher professional education should be gradually provided for. Thus the educational system of Korea is intended to make the younger generation loyal subjects of the Empire by serving the State and by elevating themselves or their families according to their abilities acquired by education." (Annual Report, December 1911, page 8). These three features are continually emphasized; the making of loyal subjects, the adaptation to the times and conditions, and the importance of vocational education. Concerning the first two Mr. Sekiya, Director of the Bureau of

Education, says: "These two items are most important in connection with education in Chosen. Consequently, all persons, irrespective of their being official or private who concern themselves with the Korean education shall not neglect them for a moment."

Following these guiding principles the Ordinance of 1911 outlined a new system of education for the Koreans, instead of transplanting the Japanese system in Korean soil. Provision was made for common, industrial and special education. In the main the common education is an adaptation of the Japanese elementary system to the needs of the times and the conditions in Korea. It consists of the Common School of four years for boys, which corresponds roughly with the primary schools of six years in Japan, and the Higher Common School of four years, which corresponds with the Japanese Middle School of five years. The Proclamation of the Governor General states: "The proper object of common education rests in that children shall be taught in the national language, moral virtues inculcated, the acquisition of a personal character suitable to a member of our nation, and additionally to give such knowledge and art as are essential for the gaining of a livelihood." Industrial schools with a curriculum of two or three years are open to graduates of the lower Common Schools. "The industrial education shall have as its aim not only the training in knowledge and art required in the branch of industry concerned, but also [it shall] undertake to accustom pupils to the habit of diligence." Normal courses supplement the Higher Common School course for the training of teachers for Common Schools. Provision was also made for the organization of Special Schools. The Ordinance states that, "A Special School gives to boy students education in higher branches of science and art." "As for the institution of a school belonging to this category, it is considered to be the natural order of things to take it up after due development of common education. For this reason the preparation of detailed regulations for such a school has been reserved for the future."

The Ordinance recognized the existence of Private Schools and urged that, "Those concerned should be induced to under-

stand and appreciate the essential principles of education in Chosen and the ways and means of carrying it out, so that they may not commit blunders in the management of their schools."

During the four years succeeding annexation a large number of public Common Schools were established by subsidies from the Imperial Donation Fund, so the total number in 1914 reached 368. Two Higher Common Schools for boys and one for girls, and one Special Law School, were also maintained at that time. The time seemed opportune to take a step in advance, so a new ordinance was promulgated March 24, 1915, containing regulations for Special Schools, and additional regulations for Private Schools. In accordance with the program outlined at that time the number of Special Schools was increased so there are four at present, Law, Medicine, and Technology in Seoul and Agriculture in Suwon. These schools are open to graduates of the Higher Common Schools, i. e., at the end of eight years of common education. These are the schools now depended upon to make loyal and good subjects,—Common, 400; Higher Common, 3; Industrial, 80; and Special Schools, 4. To accomplish the purpose three features are emphasized, the teaching of the Japanese language, the inculcation of national virtues through the national system of morals, and the encouragement of industrial education.

The national language occupies a large place in the common education, ten hours per week for four years in the Common School, and eight hours per week for the first two years and seven per week for the last two years of the Higher Common School. In other words over one-third of the Common School course and just one-fourth of the Higher Common School course is devoted to the study of Japanese. The value accorded to this subject in education and in the process of assimilation appears in the following quotation from instructions to Private Schools: "As the Japanese language is the dwelling place of the spirit of the Japanese people and can not be omitted in obtaining knowledge and ability it is expected that the correct use and practical application thereof will be unrestricted in any curriculum." The Japanese language is used exclusively in the Government Higher Common Schools and

in some of the lower schools. All of the text-books for the Higher and a part of those prepared for the Lower are in the national language. To emphasize the importance of this subject the revised Regulations for Private Schools, 1915, requires that: "Teachers of a private school giving a common, industrial or special education shall be those well versed in the national language." A period of five years was given, however, in which preparation may be made. Not only in the common schools but also in the industrial and special schools great emphasis is placed upon the national language.

The *subject of morals* stands in first place in every curriculum, altho it is not first in number of hours. The national system of ethics or secular morality is the unique feature of Japanese education. The teaching of morals emancipated from all religious influences, and enforced by the State, is the Japanese hope of moral betterment. Text-books based upon the principles of the Imperial Rescript on Education have been compiled by a special commission. In Korea an adaptation has been made and books have been prepared for use in the lower Common Schools. The lessons are as follows:

Book 1. School, Good Pupils, Be Active, Friendship, The Story of Sama On-kong, Do not Quarrel, Falsehood, Washington and his Hatchet, Parents' Joy, Our Bodies, Possessions of Self and Others, Care of Personal Effects, Appreciation of Material Things, Promises.

Book 2. Kindness to Living Things, Neighbors as Cousins, Do Nothing to Injure Others, Politeness, Friends, Faults of Others, Harmonious Family, The Virtue of Patience, Treatment of Servants, Uprightness, Cleanliness, E-koong Chunduk, (Overcoming Difficulties).

Book 3. Regulations, Manners, The Peacock and the Crow, Work while you Work and Play while you Play, Franklin, Reputation of Others, Emulate Perfect Man, Generosity, Superstition, Benevolence, Economy.

Book 4. Self-help, Vocation. Cooperation, Public Service, Sanitation, The Imperial House, Taxation, Difference between Public and Private Affairs, Charity, Treatment of Animals, Red Cross Society, Friends.

The story of *Sama On-kong* is typical of the material and the method of presentation.

"Once upon a time there was a wise man, whose name was Sama On-kong. When he was a young boy, one day as he was playing with his playmates, one of them fell into a large earthen jar full of water. The other boys were frightened and cried loudly, but they did not know what to do. Sama On-kong ran quickly and brought a large stone. What do you think he did with it? He broke the large jar with the big stone. The water ran out quickly and the boy came out safely. The boy shed some tears and thanked him many times for saving his life. All the playmates were happy because the boy's life was saved, but they were sorry that the jar was broken; so Sama On-kong said, 'Life is more precious than the earthen jar.' "

The text books for Korea omit many lessons on patriotic subjects given in Japan proper such as Their Majesties, the Tennyo and the Kogo; Ancestors; Loyalty; Patriotism; Duties of Subjects; The Flag of the Rising Sun, etc. The lesson on The Imperial House is inserted and may be of interest. The translation was made by a Korean and is left without correction.

THE IMPERIAL HOUSE.

"Our country is an empire which has an Emperor of one line ten thousands of generations.

"The period from the first divine Emperor Chun Cho down to the present Emperor is extremely far. The Emperor Sin Moo of the human dynasty settled his capital in the mainland (Pon Ju) and henceforth more than 2500 years were passed.

"The Imperial Lineage is eternal with the heaven and the earth, and it is not discontinuous like the cotton thread. The obligations of the Emperors and ministers were fixed and unchangeable. This is a unique thing in the world and the majesty of Japan is become of this unique thing.

"Thus the Japanese Imperial House has been governing the nation from its foundation.

"The Emperor Yuk Tai loved his people like little babies and the people served him as their kind father. Long ago In-duk Emperor saw that the curling up of the smoke of the houses was rare and freed them of their taxes of three years. The Emperor Che Ho took off his purple robe at night and looked after his people going to death of hunger and cold. There were many such cases in the lives of the old Emperors and we can not tell about them all.

"Since the foundation of Japan she has never received any negligence from the foreign countries because of the majestic virtues of her Emperors in succession. Now her civilization is progressive and her fortune is increasing so she sat down on the seats of the powers of the world. This is due to the majestic morality of the Emperor. The Present Emperor has both literary and military ability and his kindness is very deep so his people are very grateful.

"He published an edict of the Korean peers and gave honorable rank to the noble men and made the land taxes light and foster the strength of the people. Sometimes he gave rewards to the filial sons and devoted widows. He published an edict of amnesty for the prisoners. Besides, he also established charity hospitals in every province and healed the people who are sick. He gave funds to every district and had the people prepare their properties, education, and relief for the famine.

"Thus he strove to get the permanent welfare and profit for the Chosen people, and will there be anyone among us who became citizens of this country, ungrateful for such greatest and kindest benefit?

"We carried on our heads the unique Imperial House in this world and since we became the subjects of the Great Japanese Empire, we may decide to respond to the greatest mercy and virtues of the Imperial House and become good subjects."

Patriotism is emphasized upon school holidays by the ceremony of reading the Imperial Rescript, singing national songs and bowing before the Emperor's picture. This last act has been branded as worship by some parties in Korea ;

but the idea seems to be growing that it is merely reverence due to the recognized ruler of the nation. In the lesson on the Imperial House, however, there does seem to be sufficient material for teaching the divine origin of the Imperial Ancestors and thru the unbroken (?) succession, the divinity of the present Emperor, giving a basis for promoting the Emperor cult.

The lesson on Superstition or the Belief of Fools is directed against ghosts and goblins, but it leaves little foundation for any form of religious faith. Superstition here seems to mean belief in the supernatural. The whole trend of the teaching is materialistic and ends with the Confucian quotation, "Wise men are not superstitious," i.e., do not believe in spirits.

All private schools as well as government schools must include the national system of morals in their curricula under the new regulations and all religious teaching must be excluded. This is in accordance with the second emphasized feature of the system, the inculcation of national virtues.

The third special feature is the emphasis upon practical subjects and vocational training. Effort along this line is greatly needed and is meeting with remarkable success. The Ordinance says: "The education given in an Industrial School should lay special importance on practice and should avoid too much teaching of theories. It should agree with local needs and conditions and be practical, so that the pupils may acquire knowledge and art indispensable to daily life and afterwards contribute to the improvement and development of industry." The utilitarian aim of the national system of education is here seen at its best. The Japanese deserve great credit for the excellent educational work begun looking toward better industrial and economic conditions among the Koreans, and in giving to this people the kind of training greatly emphasized and highly prized in Japan proper.

Elementary agriculture and commerce are taught in the Common Schools. These subjects with industry, law, economy, and manual work, are also given in the Higher Common Schools. Well-equipped industrial and technological schools have been established, as well as the Law, Medical, Techno-

logical and Agricultural Colleges. Thus we see that proficiency in industrial and vocational subjects and the habit of diligence are given due prominence in the educational ideal and are considered indispensable in suitable subjects of the Empire.

We now turn from the three emphasized features of the system to note an apparently neglected field. No provision has yet been made for higher education. The Report of the Governor General for 1911 says, "A higher education than that obtainable in the peninsula is open to Koreans by proceeding to Japan as hitherto." The common educational system for the Koreans, however, does not articulate with the national system for the Japanese, so a student can not pursue his course above the Higher Common School without serious loss thru readjustment; moreover, whereas admission to Japanese higher schools is obtainable only thru examination, and candidates are far more numerous than the capacity of the institutions, the Korean student with the double disadvantage, an acquired language and preparation not specially adapted to the system, finds it practically impossible to enter the government institutions in Japan, unless they are sent upon the recommendation of the government officials. Private schools may be found willing to admit them, but this does not give them access to the Imperial Universities, the crowning feature of the national system, which should be made equally accessible to every competent subject of the realm before the process of assimilation can be considered to be complete.

Time alone will prove the wisdom of the educational policy of the Government for the Koreans. The ideal is plainly utilitarian with special emphasis upon loyalty to the Imperial House and vocational efficiency. This ideal may seem rather narrow to the Westerner, whose educational ideal has been modified in turn by the historic ideals, culture, efficiency, discipline, knowledge, development, character, citizenship, altruism, and is at present a product of these various factors synthesized under the term world-citizenship or christianized into brotherhood. Emphasis upon the national language, national morals, and industrial training, may be expected to

produce good subjects, but it can scarcely be expected to produce intelligent world-citizens possessing initiative and character. Rather it magnifies the materialistic and utilitarian, is content with mediocrity instead of aiming at the highest achievement, exalts service to the state above service to humanity, emphasizes loyalty to the Emperor rather than loyalty to truth and righteousness, and aims at a selfish patriotism instead of world-wide altruism. The policy is undoubtedly right in adapting the education to the times and conditions, and a visible goal attainable within a few years may prove to be of greater value than a higher ideal so far away that years of effort would be necessary to attain only partial success.

THE KOREAN ENVOY'S JOURNEY TO PEKING IN 1712.

(Continued from the *November* number.)

CHAPTER IV.

Peking 1st moon, 1st day (1713 A. D.) Weather bright and clear.

The Palace in Peking was built in the days of Yung-nak (1403-1424 A. D.) but was burnt down in the rebellion of Yi Cha-sung in the year 1644. It was restored shortly after according to the style of ancient architecture, beautifully ornamented, a fitting place for kings and emperors to dwell in. The South Gate is especially noticeable, for it has a foundation terrace of about 25 ft. in height, and it measures some 60 paces from east to west. There are in it three wide arches while its towers are of two storeys each, and of nine *kan*.

On each corner there are watch-towers three storeys high. Between the upper storeys of the gate and the watch-towers are passages joining them covered with yellow tiles.

The watchtowers, too, have gilded tops and shine with great brilliance. I heard, however, that this was not gold but some other kind of metal brought from abroad, more precious even than gold, and that it grows brighter and more brilliant by the action of wind and weather.

The court of the palace from the Tai-chung Gate inwards is paved with bricks, some of them out of place standing on their ends or pushed sideways. The Manchoos exercise their horses here and so the pavement is spoiled by it and rendered unfit to walk on.

From the Chang-an Gate to the O Moon is a long distance, a very difficult part for old officials to walk over. Our Second Envoy had to rest here on his way out. I heard that there was once a very noted officer who came to Peking as secretary of our Embassy who could scarcely walk at all. The Chief Chinese interpreter urged him on, but the Korean attendant said he was ill and had to go slowly. The Chinese Interpreter grew angry at this and shouted, "Has your country no men of health that you send such a creature as this?" Now this Secretary was a man of very quick temper, and when he heard this his face grew furiously red. The Interpreters all laughed over it and to this day they tell the story.

We passed out of the East Chang-an Gate and returned to our quarters. It was then about noon, so we had our breakfast and lay down, tired out, and slept till evening.

A secretary of the Seung-moon office named Kang Oo Moon came to me and said, "Outside of the west wall is a camp of Mongols. These people eat lice off their body." I went to one part of the wall and piled up our saddles one above another until I could see over. There I found a wide open space in which were several score of Mongol tents, with eighty people or more to each tent. They all had high cheek-bones and differed markedly in features from the Chinese. Their dresses seemed to me to be mere rags so that they did not look like human beings at all. One barbarian among them had his clothes off and was catching lice. As he caught them he eat them, the dirty wretch! But not only are the Mongols guilty of this filthy act but the Chinese themselves.

There were over a hundred camels about and many fine horses. Some fifty families of the Mongols it seems have just now come to Peking. Beside this encampment there are also many other places where they have their tents fixed. There are said to be women among them as well but I did not see them. Their dresses I understand to be like those of the Manchoo women, while they do up their hair much as Korean women do. They go about without any fear of the men and are indeed not far removed from the brute beasts.

Our New Year bread was brought in from the kitchen, but the flavor of it was very bad, and it was impossible to eat it. This was due to the bad water, and besides we had no tables to eat it on.

Peking, 1st moon, 2nd day (1713). Weather fine and not cold.

After breakfast the Second Envoy and the Secretary came to see my brother. I was suddenly awakened in my little mat house as I lay behind the felt door by a large dish of fruit being pushed in to me, a gift from the Second Envoy.

For evening meal we had a pig's head boiled and I invited Dr. Kim and others to share it with me. We also had oranges and pears which I divided among them. On this day for the first time I ate Chinese crab-apples. They were quite agreeable to the taste but quite different from anything in our own country. My brother didn't eat anything at all, so that I was somewhat anxious on his account. In the middle of the night I heard the sound of a flute from behind the east wall, but it was very badly played. The sound of fire-crackers, too, ceased not the livelong night. The Emperor and Empress had come in from the Summer Palace to receive the congratulations of the court, and now had returned again.

Peking, 1st moon, 3rd day. Fair and not cold.

After breakfast Chang Wun-ik came and said, "Two visitors have come to call who are descendants of Chung-chai and Chung-keui." I met them and gave them Yi Tong-pai's writing and a picture of Yi Yu-paik.

Among others who came to call on me at this time was

a certain Master of Ceremonies named Pan Tuk-yu. He seemed a very interesting person and I found him a skilful master of the pen. As he came in I rose to meet him. We passed the time of the day, and I saw at once by his manner that he was quite out of the ordinary. I asked him about his native state, also his name and how old he was. He replied, "My home is in Che-kiang, my family name is Pan, my given name is Tuk-yu, and my age is 27." I asked again how long he had been in Peking and he said he had come in the 47th year of Kang-heui (1708); inquiring as to the language spoken in Peking as to whether it was the same as that of Che-kiang, he replied, "No, very different." I then asked him how long it took to learn Pekinese. "Half a year," was his answer. "Then you have great ability in languages, surely," I said, "for your replies are most clear and distinct. I like you. There is something more that I should like to ask. Among the elder statesmen rated first for virtue and literary excellence, and among the generals, who is wisest and bravest?"

Tuk-yu replied, "I am sorry we never met before, for you are a friend worth knowing. One ought never to deceive, and should only speak the truth, yet the affairs of state are such that I have no heart to tell you. You ask concerning the elder statesmen, they are all brothers of the rice-table, and know only how to eat and drink; and as for brave generals, no such exist."

Again I asked, "I hear that the general in command of the East Gate of the city has done some wrong and has been arrested, what is the reason for this, pray?" He replied, "The General's name is To Wha-keui and his evils are countless in number, I could never relate them all."

I asked, "Has he really been killed or not?" He answered, "He is in prison, but not yet executed."

I said, "I imagine he has little chance of getting off." "Very little," was the reply.

The General of the Gates who is the master of all the approaches of the city, I had been told had received bribes, and the Emperor had had him beheaded, and so I wished to know if this were true or not.

Again I said, "When at audience I saw that the uniform of the soldiers was worn and ragged, and that their bows, arrows and swords had not been cleaned or put in order for many a day. Some tell me that this is a custom that prevails during peace, but that when war comes it is altogether changed, new uniforms are given and everything put into ship shape. Is this so?"

He replied, "Why should one wait till he is thirsty to begin digging a well? Think it over and you will know."

Again I asked, "I notice that the Imperial musicians are not dressed alike in red uniform but have different outfits, some new and some old. This is evidently due to the economy exercised by His Imperial Majesty."

He replied, "It is not economy on the part of the Emperor, but miserliness."

"But what use has the Emperor for money, that he should do so?" I asked. He replied, "I am sure I do not know."

I inquired again, "I hear also, that His Majesty does not keep the palace or the parks in order. Is that true?"

He replied, "Yes, that is true." If that is really so, surely there was never such an economical emperor as his majesty seen before.

The reply was, "The Emperor's virtue in the way of economy is not something superior to all the past, but merely a proof that he wastes money on other things and is always hard up."

I asked, "What does he spend it on?" His reply was, "He makes 'silver-shoes' and gives them away to his barbarian relatives."

I asked where these relatives lived and his answer was, "Away beyond Yong-go Tap (Manchuria)."

"For what reason does he give silver-shoes to these people?"

He replied, "I am sure I do not know."

"Are these barbarians Mongols?" He answered, "Yes."

I asked, "How many Mongols are there here in the capital, and why are they here?" He replied, "Forty-eight tribes in all

are here, and continue to stay, but I have no idea why they remain so long."

"How much does he give them yearly in silver?"

"Each year the amount that goes to these forty-eight tribes is four or five thousand sycee."

"Does he give silks and so forth as well as silver?"

"Yes, he gives them all sorts of things."

I went on, "What do the Mongols give in the way of tribute, and how much does it amount to?"

He replied, "These things are all in the hands of the Foreign Office, we in the Ceremonial Office know nothing whatever about them. I have never heard definitely."

But I said, "Even though this is not a matter that concerns the Ceremonial Office directly, still you must have heard and must know."

His reply was, "I have heard that their tribute is made up of ginseng and skins."

Again I asked, "Do Mongols inhabit all the region from Shen-su to Mukden, and why did you refer to Yong-go Tap as specially Mongol? Do the Mongols of Shen-su offer no tribute or render no service?"

The reply was, "These barbarians formerly lived in Kee-wei, a region that has no end of special names, one could never learn them all." "Then are these Mongols who are here in the capital all from Yong-go Tap?" He replied, "I understand they are all from that district or thereabouts."

I asked again, "I hear that the pirates about Kin-chow-laotung have a king of their own, is it so?" The reply was, "Yes, there is a certain Chin Sang-eui who claims to be such."

My question then was, "Is it well to let such things continue?"

The reply was, "It keeps Shantung and Che-kiang in a state of unrest. In fact five provinces in all. These pirates make their escape on the wings of the wind and so cannot be caught or located. Last year in the tenth moon the General of Manchuria, Pai-wha, Nak-chung, presented a memorial concerning them."

I asked, "Then why did they not send troops and have them broken up?" His reply was, "Pirates are the most difficult of all robbers to locate. Besides, the Government troops are afraid of them, afraid that they may get killed, and so when they set foot on ground where the chances of life are only one in ten they have no heart to fight with pirates."

I again asked, "How many soldiers have these pirates?" "I have heard said that they have three or four hundred thousand."

I asked, "Are you married?" His answer was, "No, not yet."

It seems there are very few people in Peking who are well versed in the character. On account of this pure China-men are generally used as secretaries and so six of them had been commissioned to act for the Korean Envoy's Yamen. They are all men from the south and have not the round fat faces of the Manchoo race. Though they are paid a salary, they are paid very poorly. In the thousands of miles that they have come from their homes they have endured all sorts of hardship, and one can read in their faces evidences of many a trial. These men take charge of the selling or buying of books that the envoy requires. If a Korean wishes to find out the inner workings of the Chinese Empire, he need only inquire of these secretaries, they frequently however tell falsehoods to deceive our interpreters, speaking of times perfectly quiet as greatly troubled. They magnify the slightest matter into something exceedingly important, so that one finds little reason to put faith in what they say. Thus, in the conversation that I had just had there were evidences of these defects, and many of the answers would bear correction.

Colonel Pak Tong-wha came bringing me half of an Arabian melon. He said, "This is a sample of what is offered to His Majesty the Emperor."

It looked like one of our squashes though a little smaller. The outside was blue in colour while the inside seeds were yellow like what are called "ox-horn" melons in our own country. The flavour was sweet and fragrant and far su-

perior to anything of the kind found in Korea. The skin was thick like that of a water-melon and yet I found on peeling it off that the inner part was soft to the teeth and tender. A crunching sound accompanied the eating of it. The flavour of the outer part I found superior to the inner, but as it was cold to the mouth one could only eat a little at a time.

It was four days since we had had water brought from the Temple of Heaven. This was better than water brought from elsewhere and yet it was very bad. From this day on we had it brought from a place near Pal-li-po outside the East Gate. In comparison with the water from the Temple of Heaven it was a little better, but the gruel made from it was not good as it had a salty taste, more marked even than water from Chong-no in Seoul. The more you drank of it the saltier it seemed to grow. The most disgusting thing about it was that in the midst of the salty taste there was a sweetish flavour as well. Actually it refused to go down one's throat. If you washed in it your face grew wrinkled and cracked while rag-nails came out on your fingers ends. After washing my towel in it for three or four days, it became as stiff as the limb of a tree, but for what reason I could not make out.

About 13 miles beyond the East Gate there is good water. When Minister Yi (Wul-sa) of Yun-dong came as envoy to Peking he called for this water, but he had to pay a great price for the bringing of it.

To-day I had some minced meat from a sealed bamboo. On the way here the interpreters had told me that the minced meat would spoil and that it would not be fit to eat, so I had a large bamboo opened, filled carefully and sealed tight, joining the ends together, and binding them with paper. To-day as I opened this and ate I found the flavour perfectly good.

The servants had made a *kang* floor in the shelters where they were and from now on they slept on the warmed earth and were quite comfortable.

Sin Chi-soon asked from the person in charge an ink-stone, a pen, and a penholder, and so we managed to get the necessaries for writing. We got candles daily from the steward, and as my room was crowded with people during the

day, I let my blanket down and by one of these candles did my writing at night. In the midst of this hardship I found a certain delight and comfort. The nights were long and there was no chance to sleep and so it was an ideal time in which to read and write.

Peking, 4th day. Not cold, cloudy toward evening.

After breakfast I went to the office of the secretary, and there I found that Colonel Yoo Pong-sam had got hold of two books on military matters. One was called *Moo-pi Chi-rak* (Extracts from Military Requirements) and was made up of 5 or 6 volumes. One was called *Moo-pi-chi* (Requirements for the Soldier) of which there were seventy volumes in all. Everything pertaining to military matters is said to be recorded in this book.

Since yesterday morning many volumes had been bought. In each case however, they would bring only one volume, and demand that we buy the whole set before we could see the others. Once having decided, there was no help for it but to take them as they were. Thus it was that I could not see the books I wanted before buying them, a miserable practise.

The soldiers formerly forbade the bringing of books.

Only when bribed would they allow them to pass in secretly, volume after volume being hidden away in the folds of the clothing. The only way to get a whole set was to have it brought in by night over the wall.

My servant, Kwi-dong, had gone with the captain of the northern guard to Pal-li-po, in order to wash rice to make drink from and on return said to me, "On the way we met the Emperor's daughter as she came with her retinue in three covered carts. There accompanied her a dozen guards or so who rode on horseback ahead, while behind there were a score and more of other soldiers also mounted. Those ahead shouted out to clear the way." Kwi-dong and the captain dismounted and stood on the left hand side of the road to let them pass. "Suddenly from the inner quarters of the cart came the sound of a girl's voice, and an attendant lifted up the curtain when lo, a young girl appeared in the inner recess of the cart, looking out upon us. Her head was covered with

gems and jewels that sparkled till our eyes were dazzled to behold them. The two carts to the rear held the servants and attendants of the princess."

To-day Cheung Se-t'ai sent me a pot of narcissus flowers. It had a dozen or more stalks and flowers that were out in the richest sort of bloom. The flowers were as large in their bunches as peach blossoms, and the soft white of the petals was most delicate and beautiful to behold. I had bought a number of them before but they had never bloomed for me. Now I saw them at their best and was delighted.

The side-dishes sent us from the *yamen* kitchens along the way were very good as far as Mukden, but from Mukden on they grew poorer in quantity and quality. Since coming to Peking we have not found a thing in the way of side dish that is fit to eat. The things that we brought with us had not only lost their flavour, but the man in charge, the careless rascal, has taken no interest in flavouring them whatever, lazy and indifferent mortal he is! Our rice too was spoiled by the bad water of Peking, and an inferior quality of Chinese rice had been mixed with it so that it was wholly unpalatable.

The rice that we had brought all the way from Sun-ch'un and Kwak-san was of the very best quality. The cook, however, used it to feed to the soldiers and interpreters who were special friends of his, while the wretched stuff that he left for us to eat was upland, or dry-field rice. Because of this our meals are very far from being a delight, and as there is no way of setting matters straight we have to make the best of it. I usually have for breakfast and tiffin a dish of *eui-i*, or water-lily seeds, and some dried beef that I brought along with me. When I go out, I usually take half a glass of wine to stay my appetite. At such times too, I constantly make use of *eui-i* seed and frequently eat rice gruel. Altogether in a single day I have only a few spoonfuls of rice. Were I to reckon up my eating on the whole journey it would certainly not exceed three or four *mal*. As for side-dishes, it meant that when I had anything at all my brother had none. Among the things on my table were vinegar and soy, as well as fish

and some other kinds of meat, three or four dishes in all. But there is really nothing fit to touch my chopsticks to. It all goes to Kwi-dong who eats it for me. If a better sample appears I pick it out and send it to Interpreter Yi Yoo-ryung, who is old and is feeling ill. I also send some at times to Dr. Kim Tuk-sam and to my cousin, Ch'ang-yup.

What the officers have to eat is very poor and spare, worse in fact than mine. Colonel Yoo Pong-san, unable to endure his, whenever he visits me asks for a little dried fish and beef that he carries away. I have one jar of salt pickle with me which was made of radishes, squash and melons mixed together and cured in soy. From to-day on I have decided to use this, for while it is nothing very special it helps the general flavour somewhat. I divided it among the officers, who were most grateful for a share. The cook had bought white-fish for us and made soup. It is very much like the same kind of fish that we have in our own country, and has quite an agreeable flavour.

One of the interpreters brought us word that the 7th son of the Emperor was ill at the Chang-ch'oon Palace and that they desired the services of the Korean physician who was in attendance on our party. Tomorrow or the day after the Chinese interpreter said he would come and show the way.

(To be Continued)

THE CRIMSON DAWN.

(Continued from the *November* Number).

CHAPTER VI.

A MIDNIGHT TRYST.

The setting sun was casting a glimmer of molten gold over the western sea as the wearied travellers passed by the fishing nets, up the winding lane to the heavy, iron-studded gate. This was the third moon, first day, and the fateful hour for

the midnight tryst was drawing near. Ye heaved a great sigh of relief as he thought of what he had already accomplished in readiness for—that time. The family rushed out to greet him after the long and dangerous journey. Noch Kyung took the tired little donkey to feed and to attend with the loving hand of which the little gray friend had been dreaming for many trying hours. The news of the return spread like wild-fire throughout the village, and soon a crowd of curious neighbors were flocking towards Ye's house and crowding closely about the door to hear what he had to say. They were anxious to know who among them had read him aright and prophesied truly. The family awaited his words with earnest desire to know the result of the trip.

"Clear out, every body now, and give me a little rest. I'm weary unto death! Whew, can't get my breath in this crowd!" The visitors scattered to their homes but they understood his silence on the point of interest, and they guessed also the decision of the family clan.

"Of course," said the knowing ones, "it is quite natural for Mr. Ye to be nervous and somewhat cross, think of the burden on his heart!" Thus, for the time being, the uncouth fellow became quite the hero of the village and the lack of courtesy and scant welcome to his neighbors was excused.

Pack Chickquan came at dusk to pay his respects and to learn the results of the trip to Kang Wun Do, a very fitting and proper thing for an old retainer of the family, and one who had such a personal interest in the burial sites and all that concerned them,—so thought Mr. Ye. He stayed but a short time and when he left his wizen, dried-up face was more monkey-like than ever, so distorted was it with pained sympathy for his client's misfortune. Perhaps Mr. Ye would have been less certain of his fidelity had he seen this look of pained sympathy turn to a leer of triumph as the Chiquan left the narrow alley of the villages.

Reaction was setting in for Ye; as he saw events shaping themselves, and became sure of the way in which he would meet the present crisis, his calmness returned. The strong

mind was again on the throne, and the awful fear and distracting terror which had gripped him relaxed its hold, as he realized that he could overcome the present circumstances. During the quiet days he had been riding along on the sure-footed donkey, he had been considering the situation in all its relations to his every-day life. He saw now how his folly and pride had led him into the very snare he had tried so long to avoid and he made a firm resolve that the future should see no more such foolishness. It would never do to let people think that he had invisible means wherewith to defray such enormous and unexpected expenses as this. If he did, his life would henceforth not be worth a cash piece, and the extortion of officials and demands of robber bands would make it a constant burden.

No, that would never do! It would be necessary to make all the neighbors and relatives think that he had been beggared by this affair. So he said to his family:

"I must sell all that I have. All these fields and my farm, all my worldly possessions go to meet this demand. Neighbor Han has long wanted the land and it will just about bring in the amount needed." They listened in pained silence not knowing just what this meant but fearing that it forboded some dire calamity.

There was much to be done, and little time in which to do it. To-morrow was the fated day, but it was now the duty of Ye to manage these preliminary affairs in such a way that the members of his clan would not again taunt him with having brought disaster upon them by carelessness and sinful pride.

During the day following the return of Mr. Ye an atmosphere of mystery pervaded the house; the villagers spoke in subdued tones as they passed the door, then gathered in groups to discuss this unprecedented occurrence. They knew that Ye was selling his farm; some of the best and most fertile land in that part of the country was going into the hands of Han Comchil who had long cast covetous eyes upon it. To be sure 40,000 *yang* (about \$400) could not be easily raised in this part of Korea in those days. Currency was scarce;

farm products, especially rice, passed as legal tender and the merchants were the real bankers of the country. The very real and ever present danger of robbers made it unwise to keep even a small amount of coin in the house. The unwieldy bulk of the money was also another reason for handling as little as possible. The greater part of it was in ponderous copper cash, so heavy that even an amount equal to Yen 20.00 (or ten dollars American money), would have made a burden too great for a man to carry without much inconvenience. There was no Korean money larger than the nickle piece, which although much better than the copper was still difficult to handle, especially if secrecy was required. Thus it was all but impossible in a country fishing village to bring together so large a sum as Ye found necessary with only a few days' warning. With much flurry and bluster he made the willing Han swear that he would never tell the price of the land nor the details of the transaction. He wanted the people to believe that this was the ransom money paid to the robbers, but when he remembered a certain cavern and that which was hidden there his heart lost much of its heavy burden and a glow of satisfaction flooded his being. Yes, in his own way, and a very sly way it was too, he would get even with the dastardly rascals!

At sunset the patient partner of his nocturnal adventures was brought forth. The assembled family stood about to bid farewell, but to their respectful greetings his reply was scarcely more than a deep growl, which might have meant much or nothing. He rode away with his face turned to the changing blue of the eastern hills. The king of day gave the earth a lingering kiss of glory, then dropped like a ball of fire beneath the western waves, while a thousand shafts of opal light flashed between sky and iridescent sea, but his eyes saw none of this wondrous beauty about him. After a steady trot of an hour the donkey was reined up while they turned from the well-trodden highway into a trackless maze of wilderness. At the far end of lonely, rock strewn valley he came to a chestnut grove which he sought. There he tied the beast and proceeded on his way on foot. Time was precious for he had

a long way to walk before midnight; he feared to ride lest they track him. On foot, he could defy even the hounds of the mountain to find out his secret. The near cuts, the unused trails of the hills and vales about here for many li were all precious to him. Leaving the grove and its lone occupant he made his way with the same sure-footed tread over hills and through valleys, by fields and woods back in a westerly direction, to the sea-coast. His feet were as light and as stealthy as a red Indian's, and anyone disposed to follow him this night would have needed all the cunning with which nature has endowed the inhabitants of the forest.

He stopped and listened carefully every little while. When he came at last out of a patch of woodland in full view of the great waters a crescent hung, a thread-like line of silver, over the sullen waves. Keeping still to the hills above the irregular beach, Ye went steadily towards the north until the pale moon went down in a faint gleam which was soon swallowed up in the all-embracing darkness of the night. He was glad of its friendly aid for now he dared at last turn to the hard sand of the beach where he made faster progress. With long swinging steps he pressed onward till he reached a place where he stopped and made a careful survey of the heavens. The stars told him that it was about the second watch of the night, or the hour of the Pig (which is shortly before midnight) and here was the familiar pile of rock which hid his treasure.

"Well timed," said he, observing that a certain flat rock was just uncovered by the waves.

A long, searching look up and down the beach, listening keenly as he peered out through the soft, pulsing shadows of the night revealed only the swish, swish of the water and the purling wash of the tide as the waves broke in smooth widening circles on the yielding sand.

After some moments of tense watching he gave a sigh of relief, put his shoulder to the great flat rock and exerted all his enormous strength against it. Slowly it yielded and swung back as though on a pivot, revealing an opening large enough for a man to enter. With the furtive, stealthy

manner of a thief he entered this dark cavern, drew out his hidden treasure and carried it to the entrance. With much less exertion than it took to open it the pivot rock was swung into place again. The man stood a moment watching the lapping waves creep nearer the rock with a satisfied knowledge that his tracks in the sand, with all evidence of his visit, would soon be obliterated by the spreading waters. The bag before him was large and very heavy. Vainly now did he long for his faithful, surefooted friend but the delicacy of this task made that companionship and assistance impracticable. With a strenuous effort the burden was taken upon his back, and bending almost double beneath the load, he made his uncertain way. Ye Chung Sook waded into the water and with slow deliberate steps followed along the shallow edge of surf, leaving no footprints in the sand. After half an hour of this slow trudging he left the water, turned to the west and thus approached his destination, the ridge of the tombs, from a point quite remote from his secret cavern.

"In very good time," mused Ye as he toiled up this steep ascent. Every little while it was necessary to put down the burden and rest his tired back. That he was now within the range of many unfriendly eyes he knew to be quite probable, but he knew also that he was now safe from attack or robbery. The honor of thieves is proverbial in Korea and if this were indeed the well known Ponto, as many believed, then, he, the most terrible of all bandits was also most scrupulously careful of his honor, the honor of his word. Did he threaten to kill a man who disobeyed his commands? Then kill him he surely would! Did he promise devastation and destruction? Then woe betide the helpless victim! But if the object of his threat yielded in a quiet and obedient manner he could be quite as confident that the robber chief would keep his part honorably and so had no need to fear approaching him with the ransom.

Tugging and panting the weary man at last reached the summit of the ridge where stood the tallest pine. Many other pines grew as sentinels in a grove about its feet, but this magnificent giant reached its long branches to the sky in

brave fearlessness of wind and weather. The soft zephyrs of summer and the frigid blasts of winter for many cycles of years had passed over this proud prince leaving it standing still undisturbed Monarch of the Pines.

Well nigh spent, bending low beneath the load of metal, Ye shuffled along until he came to this place of rendezvous. He slipped his bag to earth not far from a fallen log and fell beside it panting and gasping with exhaustion. Here he lay motionless for some time, waiting for the meeting which he knew to be not far distant. To his straining ears came night voices; the whispering wind among the pines; the startled cry of some wild bird in the trees near his father's rifled tomb; the distant baying of a watch-dog; the hideous scream of an owl,—these sounds only, no foot-fall, nor echo which told of human nearness. After a time of waiting which seemed endless, though in reality not long, he felt that he had been there waiting for many hours. He had that weird, uncanny feeling that others, unseen, were watching him; that eyes were upon him; a sense of some terrible, unknown presence. Brave though he had thought himself he knew that he was trembling from head to foot. That fear of the unknown which is so much worse than the most painful certainty took hold of him. Cold sweats broke out all over his body as he remembered the horror associated with the mounds below, and he would not even have been surprised to have heard the awful voice itself which had called him to this labor of filial duty.

Why did they not come? The thickness of the matted leaves overhead hid the stars from view but he felt positive nevertheless that it was long past the appointed hour. Could he have made a mistake in the date? He wished that he had not destroyed the letter so soon. His mind was so occupied with this dire possibility that he did not see the dim figure which moved stealthily from behind the fallen log, as silently as a cat stalking a mouse. The fearsome creature was almost opposite Ye before he realized its nearness. Then the stillness of the night was broken by a long, shrill whistle. With a scream Ye leaped to his feet shaken and trembling. What

new horror was this which confronted him so silently from nowhere? Then the human voice which spoke reassured him. At midnight, by a mountain grave-mound, a robber, even a desperately notorious one, is a much less fearsome companion than a ghost. The voice had the monotonous strained tone of disguise:

"Did you bring it all?"

"Yes, it is all here."

"That is well, the worse for you if you had not." The speaker was dressed in black and his head was bound about in turban fashion. In answer to his whistled call two other men appeared as noiseless as himself. Obeying a motion from their leader they took up the heavy bag, tied an extra rope about it, thrust it through with a pole and slung it between them. Then they started down the opposite side of the ridge from which Ye had come. For perhaps twenty minutes the two men faced each other without a word; there was nothing to be said. Ye felt that the worst was now over, and he was truly much more comfortable with this strange companion than he had been before. By the time the men with the ransom money were safely far away, the impressive stranger spoke again:

"If you will dig just by the north side of yonder tall pine beneath a flat rock, you will find that which you seek!"

With no more ceremony or greeting the dark visitor turned. No look did he cast behind him, but with calm, majestic strides he took the measured pace of conscious victory down the side of the ridge. Ye waited spell-bound until he heard the last faint foot-fall die away; then shook himself as if awakening from a nightmare.

"Well, I never! Ponto the Terrible!"

His eyes turned in question to the great pine tree. What was hidden there? His nerves were too jumpy and unreliable for further investigation that night, so, this would have to await a more convenient season. Feeling again that overwhelming sense of an unseen Presence, and with an agony of helpless fear gripping his heart Ye turned and fled.

(To be Continued).

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